

# پروفیسر عرفان حبیب

(پ: ۱۹۳۱ء)

از

محمد طارق غازی

بی. اے. (۱۹۶۳ء) ایس ایس ہال، وھٹھی، اونٹاریو، کینیڈا

اگرچہ سالانہ امتحان میں فینا غورث پر مشکل سے پانچ نمبر کا شدردہ پونچھا جاتا جہاں ایک جملہ میں اس اقلیدی مسئلہ کا ذکر کافی ہوتا، مگر عرفان حبیب صاحب نے اس روز تاریخ کی کلاس کو شعبہ ریاضی کا حصہ بنا دیا تھا۔ جب وہ تختہ سپاہ پر فینا غورثی مسئلہ حل کر رہے تھے تو میں نے ہوا میں ہاتھ بلند کیا عرفان حبیب صاحب نے شاید خیال کیا کہ میں اس یونانی حکیم کے بید علم کی داد دینے کا خواہشمند تھا۔ میں نے عرض کیا کہ وہ تصیور میرے علی گڑھ آنے کی دلیل کے خلاف پڑتا تھا، اگر وہی پڑھنے کا شوق ہوتا تو میں بمبئی میں انجینئر بن جاتا عرفان صاحب کا نکسالی نقطہ نظر ابو بکر محمد ابن زکریا رازی کے مکتب فکر میں مسکوک ہوا تھا جیسے وہ بھی یقین رکھتے تھے کہ عقل و حکمت کی بات مومن کی گمشدہ میراث ہے، تو علی گڑھ کی کلاس میں فینا غورث سے اسے حاصل کرنا عین کارِ ثواب تھا، جبکہ انجنئر بننا محض فرض کفایہ تھا۔ آدمی انجینئر نہ بھی بنے تو دنیا میں عمارتیں تب بھی بنتی رہیں گی۔ لیکن دنیا سے علم غائب ہو گیا تو قیامت آنے میں دیر نہیں لگے گی۔ تو بس میں قیامت کے اتنی جلد آنے کے ڈر سے خاموش ہو گیا۔

مگر سال بھر عرفان حبیب صاحب بڑی سے خوبی سے تاریخ کے ادوار سے منتخب ایسے پیچیدہ فلسفیانہ، نفسیاتی، جغرافیائی، ریاضیاتی، فلکیاتی، موسیقیاتی مسائل و رموز کی وہ وہ تفصیلی شرحیں کرتے رہے کہ مجھے اپنے پسندیدہ مضمون میں فیل ہو جانے کا اندیشہ پیدا ہو گیا۔ اس مسئلہ کا حل مسلم یونیورسٹی کے امتحانات کے ارباب حل و عقد نے تعارف یعنی پریوینیکلس میں پیش کر دیا تھا۔ وہاں لکھا تھا کہ سر سید کی آرزو کے احترام میں یونیورسٹی میں ذریعہ تعلیم تو انگریزی رہے گا، مگر ہماری نہایت لائق فائق انگریز پسند اور انگریزی پسند کو امتحانی جوابات انگریزی کے علاوہ اردو اور (قومی حرمت کے خیال سے دیوناگری) ہندی میں بھی لکھنے کی اجازت تھی کہ اس پہلی زبان میں سر سید نے تہذیب الاخلاق اور آثار الصنادید تو لکھ ہی دی تھیں۔ میں نے طے کیا کہ تاریخ کے جوابات اردو میں لکھنے کا فائدہ ہوگا کہ شاعری کے نمبر مل گئے تو <<<<<<<<<

دینے میں منہمک ہیں۔

ایک ممتاز علمی خاندانہ کے چشم و چراغ، پروفیسر محمد حبیب کے فرزند رشید، بڑودہ کے قوم پرور کانگریسی رہنما عباس طیب جی کے نواسے، عرفان حبیب صاحب کے کام سارے کچھ ابن رشد کی قسم کے تھے، بلکہ ہیں، مگر وہ ابن رشد نہیں ہیں۔ مورخ ہیں۔ دوسرے لفظوں میں یوں کہا جائے کہ ان کا تعارف مورخ کے باب میں محدود کر دیا گیا، جیسے ابن سینا کو لوگوں نے طب میں بند کر دیا۔

عرفان حبیب صاحب نے پہلے ہی درس میں دماغ کو جھنجھوڑ دیا تھا تاریخ پڑھانے سے پہلے ان کو تہذیب پڑھانے کی ذمہ داری دی گئی تھی اور تہذیب پڑھانے سے پہلے انہوں نے تاریخ اور اسطورہ کا فرق بتایا۔

عرفان حبیب صاحب ۱۹۵۹ء کے علی گڑھ میں تازہ واردانِ دشتِ تاریخ کو کھتاق اور اس فسانہ طرازی کا فرق سمجھا رہے تھے جو کچھ قدیم قوموں میں تہذیب ہی کی نہیں تاریخ اور عقیدہ کی بھی بنیاد بن گئی تھی یہی مسئلہ تھا۔ مگر مورخ کہتے ہیں ماضی کی قوموں نے صرف اساطیر نہیں، تاریخ بھی چھوڑی ہے۔ جدا فصل طے نہیں ہوتی۔

جب وہ تاریخ و اساطیر کا فرق بتا رہے تھے تو میں نے سوال کیا تھا کہ قرآن حکیم میں قدیم اقوام کے جو حالات اور واقعات بیان ہوئے ہیں وہ تاریخ ہیں یا اساطیر - لیجیڈ، دیو مالا؟

عرفان صاحب نے مسکراتے ہوئے جواب دیا:

بھئی اس کا تعلق تو عقیدہ سے ہے!

تاریخ اور اساطیر کا فرق واضح کرنے کے بعد عرفان حبیب صاحب نے مجھے مرتب علم کے سفر پر روانہ کر دیا تھا اور علم کے نشیمن پر مجھے خدا حافظ کہنے کے بعد وہ خود شعبہ تاریخ میں واپس چلے گئے تھے۔

شاگرد کو منزل کا نشان بتا دینے والا شخص سچا استاد ہوتا ہے۔ مجھے سائل پر بیٹھ کر پیدل مارنا آ گیا تھا۔ میں تاریخ کے اس سفر پر نکل کھڑا ہوا جس سے آج تک نہیں لوٹ سکا۔

عرفان حبیب صاحب دسویں صدی کے بصرہ اور بخارا  
 نیز بارہویں صدی کے ہسپانیہ کی شخصیت تھے جن کو بیسویں صدی  
 میں دنیا میں یہ دکھانے کے لئے بھیجا گیا تھا کہ عہد علم میں اہل علم  
 کیسے ہوتے تھے، چاہے معتزلی ہوں۔

ڈاکٹر عرفان حبیب کچھ اسی نوع کے ایک استاذ ہیں، اگرچہ انہیں دریا کا وہ کنارہ نہ بھایا جہاں میدان و کہسار پر سبزہ بچھا ہوا ہے۔ وہ اس کنارہ پر جا کھڑے ہوئے جہاں پیچھے سرخ لکڑی والے دیودار کے جنگل ہیں۔ ضروری نہیں ہوتا کہ تاریخ سے تعلق یقین کو بھی زندہ کرے۔

وہ پڑھاتے تو تھے تاریخ مگر موقعہ آجائے تو ریاضی اور اقلیدس کے مسائل کی تشریح بھی کرتے جاتے تھے، فنِ تعمیر کی باریکیوں کو بھی عدسہ کے نیچے رکھ دیتے تھے، کسی تاریخی عصر کے طبی کمالات کی فنی تشریح بھی کر دیتے تھے۔

اب ایسے استاذ اتفاق ہی سے کہیں نظر آتے ہیں۔

عصرِ رواں کے عرفانِ حبیب صاحب کو عصرِ قریب میں اٹھارہویں صدی کے شاہ ولی اللہ سے مختلف رکھنے کی خاطر تقدیر نے فکر و نظر کا ٹیکہ لگا کر بیسویں صدی کے واسطے منتخب کیا تھا۔ نئے زمانہ میں اس ٹیکہ کے لئے مارکسی فلسفہ کی اصطلاح رائج ہے۔ ٹیکہ چاہے جس زمانہ کا ہو، کم سے کم دوزمانوں سے بیک وقت تعلق رکھنا مورخ کی مجبوری ہوتی ہے۔

مگر پاک و ہند کا ہر مار کسی اس تعریف کے ذیل میں نہیں آتا۔ ہر مار کسی ظ۔ انصاری نہیں ہوتا۔ وہ صرف مار کسی ہوتا ہے۔

عرفان حبیب صاحب اس ذہین نسل کے فرد ہیں جن کی جوانیاں آزادی کے طوفان کی زد میں آ کر بکھر گئی تھیں اور جنہوں نے ان بکھرے ہوئے خرف ریزوں کو جمع کر کے موتی ڈھالے تھے۔ ان کی تحقیق و تحریر میں جس ہندستان کا دل دھڑکتا ہے وہ بڑا مختلف ہے نہرو اور سردار پٹیل کے ہندستان سے، وقار الملک اور آغا خان کے ہندستان سے، اقبال اور جناح کے ہندستان سے، تملک اور سادکر کے ہندستان سے۔ مسئلہ یہ ہے کہ یہ ہندستان حقیقت سے پسپا ہو کر خوابوں میں جا چھپا اور عرفان حبیب نصف صدی سے اس خواب کو پھر اٹکار رہے ہیں سہی تعبیر

# شفیق بھائی

(سید محمد شفیق/شفیق اعجاز)

اس زمانے کا بہار/علی گڑھ شفیق صاحب کے نام سے پہچانا جاتا تھا۔

شفیق بھائی، شاعری بھی کرتے تھے، شفیق اعجاز کے نام سے لکھتے تھے، مگر کبھی رسالوں اخباروں میں چھپوا یا نہیں۔ آخری زمانے میں ایک مجموعہ سوزِ دروں کے نام سے چھپا، جو غالباً ان کے بیٹے جاوید کا کارنامہ تھا۔

اس زمانے کا بہار/علی گڑھ شفیق صاحب کے نام سے پہچانا جاتا تھا، عجیب نام تھا، چہرہ اور آواز دونوں میں وہ بلا کی کشش تھی کہ ماں باپ نے جو نام رکھ دیا تھا، ساری عمر صادق الاسم رہے، مجسم شفقت۔ شفیق نام اتنا سچا ساری زندگی کم ہی سنا تھا۔

جمشید پور کے کریمہ کالج کے بانی، بہار میں علی گڑھ کے سب سے شفیق اور سب سے معتبر، اور سب سے برتر سوچ رکھنے والے، جنہوں نے جمشید پور میں تعلیم پھیلانے میں سرسید کے فرزند کا صحیح رول ادا کیا ہے، اور ان کے فرزند اسی خلوص اور

جذبے سے کریم سٹی کالج بنانے میں لگے ہوئے ہیں۔ پہلی بار



سو نوے پاس ان سے خدا میں ملاقات ہوئی، دوسری بار جمشید پور میں کریم سٹی کالج میں

<<< پروفیسر عرفان حبیب >>> پرچہ میں پاس تو ہو ہی جائیں گے، باقی رہا کسب علم تو اس کے لئے عمر پڑی تھی اس علاقہ فیصلہ کا نتیجہ بہت اچھا رہا۔

میں جن ریگزاروں میں نکل گیا تھا وہاں پھر کبھی عرفان حبیب صاحب سے میری ملاقات نہ ہوئی۔ وہ وہیوں سے مغلوں تک کی تاریخ سے عصری ہندوستان کے مستقبل کا راستہ نکالنے کی جدوجہد میں فلسفہ اور نفسیات کی پیچیدہ وادیوں کے سفر میں مشغول تھے البتہ ایک ایسے زمانہ میں جب تاریخ کو افسانہ بنا دیا گیا اس میدان میں عرفان حبیب صاحب کے اس کام سے ان کا اپنا زمانہ فیضیاب نہیں ہے آج تو لوگ ڈاکٹر تارا چندالہ آبادی کو بھول گئے اور اس لئے بھول گئے کہ رو میلا تھا پر کو بھی وہ یاد نہیں رہے۔ بڑے مستند مورخوں کو کوئی نیا سبق نہیں پڑھا سکتا۔

زمین پر جغرافیائی اور ارضیاتی بھونچال آتے ہیں تو ایک آدھ شہر اور نواحی دیہات و قصبہات پر قیامت گزر جاتی ہے۔ وقت گزر جاتا ہے تو زلزلہ کے مارے لوگ کروٹ بدل کر پھر سو جاتے ہیں تاریخ میں بھونچال آتا ہے تو قوموں کو دوسری کروٹ نصیب نہیں ہوتی۔ پروفیسر عرفان حبیب کے لیکچروں اور تحریروں کی زیریں لہروں میں مجھے ان اندیشوں کی سرسراہٹ سنائی دیتی رہی۔ یہی سرسراہٹ ۵۴ سال پہلے علی گڑھ

ملے، اور آخری بار جمشید پور ہی سے پٹنہ واپس آنے والا قافلہ جب (سرور علی صاحب اور میں) ٹرین میں سوار ہو رہے تھے، ٹرین نے سیٹی دے دی تھی، اور خرام بلکہ خرام کی منزل میں تھی، تو دیکھا ڈبے کے اندر سے دیکھا کہ شفیق بھائی بھاگتے بھاگتے ٹرین پکڑ رہے ہیں، اندر آئے تو پتہ چلا کہ رانچی میں تبلیغی جماعت کا بڑا جلسہ ہونے والا ہے، اس میں شرکت کے لئے جا رہے ہیں، اس وقت تو وہ بینٹ شرٹ کے بجائے کپڑے کی وہی ہاتھ کی ٹی ٹوپی اور پانچامہ کرتے میں لبوس تھے، جس ہیئت میں آپ انھیں اس اشاعت شامل فوٹو میں دیکھیں گے۔

ہم لوگ پٹنہ اسٹیشن پر واپس پہنچے تو احمد جمال پاشا ملے جو اسی تبلیغی سیشن میں شرکت کے لئے جا رہے تھے، ہیئت وہی شفیق بھائی والی تھی، اور ایک چھوٹا سا کندھے میں لٹکانے کا مختصر تھیلا دونوں کی پہچان تھا۔

شفیق بھائی کا نام پہلی بار پندرہ بیس سال پہلے سنا تھا جب علی گڑھ اولڈ بوائز کی طرف سے جیپی صاحب کی قیادت میں ہم لوگ جمشید پور کے فساد زدگان کے لئے کپڑے اور کھانے کا سامان جمع کر رہے تھے، اور قاضی صاحب (قاضی عبدالودود) کے یہاں پہنچے تھے تو انھوں نے پہلے اپنا ایک سوٹ کیس خالی کیا، پھر دوسرا اور پھر تیسرا، چار پانچ سوٹ کیس خالی ہوتے چلے گئے اور قاضی صاحب کی آنکھوں سے آنسو بہہ رہے تھے، ہم سب بھی ملول دول گرفتہ تھے، سوٹ کیس شاید صرف ایک باقی بچ رہا تھا، جوان کے معمول کے کپڑوں کے لئے تھا۔

آخری بار شفیق بھائی کی مہلک بیماری کی خبر ملی، مظفر برنی صاحب/یا شفیق قریشی صاحب سے گفتگو میں پتہ چلا کہ وہ ایک موڈی بیماری سے ہارتے جا رہے تھے اور ان کے بقول کچھ ہی دنوں کے مہمان تھے، وہ دونوں ان کی عیادت کے لئے جمشید پور جا رہے تھے، برنی صاحب، شفیق قریشی صاحب اور شفیق بھائی آپس میں سہمی تھے، شفیق بھائی بیٹگی میں جا ملے:

وہ لوگ تم نے ایک ہی شوخی میں کھو دیئے

لایا تھا جن کو دودھ فلک، خاک چھان کے

☆

مظفر کاظمی نے خوبصورت خراج عقیدت پیش کیا ہے: ”سید محمد شفیق، شفیق اعجاز بھی ہیں۔ ویسے بیش تر لوگ انہیں شفیق بھائی کہتے ہیں۔ میں بھی ایک گنہ گار کی طرح مجروح

کے ایک لیکچر ہال میں ایک صبح قرآنی قصص کے بارے میں میرے کچے ذہن کے سوال میں بھی کسمپاسی تھی تب بھی اور اب بھی بات صرف عقیدہ کی نہیں تھی۔ بات ہے قوموں کو گہرے گڑھوں میں گرنے سے بچانے کی۔

عرفان حبیب صاحب تاریخ کو قلم بنائے ہاتھ میں لئے رواں ہیں۔ مگر میں نے دیکھا کہ اس ڈگر پر عرفان حبیب صاحب کے ساتھ چلنے والے بہت سے ہم قدم مسافروں کو یہ پتا نہیں کہ تاریخ کے بھونچال سے قوموں کو کس طرح بچایا جاتا ہے، اگرچہ ان کی کمر پر بہت کتابوں کا بوجھ ہے۔ بھونچال آگیا تو وہ ساری کتابیں بھی گر جائیں گی۔

عرفان حبیب صاحب کسی اور ہی دنیا کے آدمی ہیں۔ ایک وقت تھا مجھے وہ ابن خلدون اور البیرونی، طبری اور ابن اثیر کے زمانہ کے آدمی لگے تھے اور اب لگتا ہے کہ وہ عندلیب گلشن نا آفریدہ ہیں۔ نا آفریدہ گلشن کا بلبل ہونا ہر انسان کا مقدر نہیں ہوتا۔ وہ بڑے عجیب لوگ ہوتے ہیں اور انسانوں کی دنیا میں اتفاق ہی سے زمین کے پردہ پر طلوع ہوتے ہیں۔ جب اس گلشن کی تخلیق ہو جائے گی تو لوگوں کو عرفان حبیب صاحب یاد آئیں گے۔

☆☆☆

یہاں مذہب بھی بکتا ہے مگر کچھ کالے داموں میں خریدو گے تو آؤ عصمتوں کا بھاؤ مندا ہے مگر رومال رکھنا ناک پر بازار گندا ہے خریدو مشرقی تقدیس کی ان سرد لاشوں کو خریدو فکرِ یزداں کے مثالی شاہکاروں کو یہاں گندم نمائی جو فروشی عام ہے پیارے خدا تک ہے بکاؤ جیب میں گر دام ہے پیارے خریدارو بتاؤ کن دکانوں پر چلو گے تم

### غزل

کبھی سر جھکا کے بھی دیکھ لے یہ ادا بہت ہی حسین ہے جسے ڈھونڈتا ہے تو چار سو تیرے دل ہی کا وہ کہیں ہے نہ تو خالی ہاتھ تم آئے تھے، نہ تو خالی ہاتھ ہی جاؤ گے وہ جولائے ساتھ تھے فیض تھا، لئے جاؤ گے وہ یقین ہے مجھے مغفرت کی طلب نہیں نہ ہوس ہے باغِ بہشت کی مجھے اس وجود پہ فخر ہے جو رہ طلب کا امین ہے مجھے خلد سے جو نکال کر یہ اذیت شب و روز دی مجھے دادِ ضبطِ نفس تو دے، تیری دنیا کتنی حسین ہے کریں خیر و شر کا وہ تجزیہ جو انا کی قید میں بند ہوں ہوں میں شرمسار گناہ پر مجھے رحمتوں کا یقین ہے جو امیدیں رکھتا ہو عدل کی رہے فیصلوں کا وہ منتظر میرے حق میں فیصلے ہو چکے تیرا در ہے میری جبین ہے

☆☆☆

اپنے سینے پر برداشت کرنے والے اس شخص کے اندر میں نوحہ خواں زخمی انسان سے ملاقات ہو جانے کی اور کوئی بہتر صورت نہیں ہو سکتی۔ کریمہ ٹرسٹ کے تعلیمی اداروں کے فروغ میں دن رات اپنی جان جو کھم میں ڈالتے رہنے والے سید محمد شفیق کے بہترین شناسا کا نام شفیق اعجاز ہے۔ شفیق بھائی بسترِ علالت پر ہیں اور ان کی یہ شعری کتاب ترتیب دی جا رہی ہے۔ مسودے کی تیاری کا کام ان کی صحت مندی کے زمانہ میں شروع ہوا تھا۔ ترتیب و تزئین کا مرحلہ اب طے ہو رہا ہے کہ اگر وہ بسترِ فراش نہ ہوتے تو یقیناً اس کی ترتیبی خامیاں جو صرف میری ہیں، نہ ہوتیں۔ اللہ میری لغزشوں کو معاف فرمائے۔

منظر کاظمی، ۸ نومبر، ۱۹۹۲ء

☆

شفیق صاحب کے مجموعہ کلام کا نام سو ز دروں ہے، اس میں سے ان کے کلام کا کچھ نمونہ: ایک نظم، ایک غزل:

### بازار

خریدارو بتاؤ کن دکانوں پر چلو گے تم یہاں تو بھوک بکتی ہے یہاں افلاس بکتا ہے یہاں جذبات بکتے ہیں یہاں احساس بکتا ہے یہاں شاعر کے افکار پریشاں مول سکتے ہو یہاں دولت کی میزبانوں پر انسان تول سکتے ہو ضمیر انسان کا لینا ہے تو آؤ اس طرف آؤ خریدو گر چکا ہے آج کل اخلاص کا بھاؤ شرافت جیسی شے لے لو یہاں منہ مانگے داموں میں

کی زبان میں کہیں بچھلی صف میں دست بستہ کھڑا نہیں شفیق بھائی کہہ کر اپنا مرتبہ بلند کرنے کی کوشش میں لگا رہتا ہوں، ان سے رفاقت کے ۳۲ سال ایک تاریخی دستاویز بن جائیں اگر مجھے لکھنے کا ڈھنگ آجائے۔ گزرے دنوں کے ہزاروں مشاہدے اپنے اظہار کے لئے مناسب الفاظ کی تلاش میں اپنا سر پٹکتے ہیں کہ جب جب ان کے جگر خون ہوا، ہم اپنے جسم کا پسینہ بھی نہ بہا سکے۔ ایسی صورت میں جگر داروں کے لئے استعمال ہونے والے مقدس الفاظ ہم جیسے کم حوصلوں کو منہ کیا لگائیں گے۔ ناکردہ گناہوں کی سزا بھگتنے کا وہ تیور جو شفیق بھائی کی زندگی کا نمایاں وصف ہے، دراصل ان کے اندر کے مخلص، بے باک، نڈر، حق گو اور انصاف پسند آدمی کے اظہار کا اپنے عہد میں مروج منصفی کا انعام ہے۔ شخصیت نام ہے کسی فرد کے رویوں کا اور ان کی پہچان گرد و پیش سے اس کی وابستگی کے خطوط پر واضح ہوتی ہے۔ اور یہ وابستگی کچھ لوگوں سے قیام کی بجائے مستقل سفر کا مطالبہ کرتی ہے۔ شفیق بھائی کے لئے سفر کے یہ تمام مرحلے ان کی جان کو گھلا دینے والے رہے ہیں۔ لیکن اپنی ساری اذیتوں کو اپنے کلیجے پر سہارے اور دوسروں سے اپنا دکھ چھپانے والے فرد نے جب جب اپنی ذات سے گفتگو کا موقع نکالا ہے، تو اس نے شاعری کا روپ دھار لیا ہے، سو ز دروں کا شعری تجربہ گذشتہ چالیس برسوں کے بدلے ادبی مزاج کا ہم سفر ہے۔ اور اس کی اشاعت کا واحد مقصد یہ ہے کہ اپنے عہد کی سیاسی بازیگری، سماجی کراسس، تہذیبی زوال، اخلاقی پستی، ملی انتشار، نسلی عداوت اور فرقہ وارانہ عصبیت کے تمام اوچھے وار



سید شفاق کریم (بائیں) والد سید محمد شفیق (شفیق اعجاز) کے ساتھ



## MY DAYS AT ALIGARH

**bM.S. Agwani (Ex-Vice Chancellor, JNU)**

I returned home from Holland in July 1954. My immediate concern was to find a teaching job in some college to be able to support the family and begin to repay the debt I had incurred to be able to go abroad for higher education.

On seeing a notice in the press for an opening in the political science department at a college in Chandausi, Uttar Pradesh, I mailed an application and was duly invited for interview. At the selection board meeting everything seemed to be going on well until someone asked why I chose to write my doctoral dissertation on the Arab world, not India. My bland but straightforward answer that I did so to satisfy my intellectual curiosity and that I, moreover, thought the subject might have some practical uses for India's growing role in world affairs, did not evidently satisfy the learned board. It put paid to my prospects in Chandausi.

Instead of returning to Udaipur I thought it might be better to proceed to Delhi and continue the search for employment. Luckily, I had a friend, Mohammed Ismail Khan, in Jamia Millia. I had first made his acquaintance at Vidya Bhawan where he was lecturer in Teachers' College. During my stay with him in Delhi I saw a brief press report about the Aligarh Muslim University having started an Institute of Islamic Studies to promote research on contemporary West Asia. Having done some work on an aspect of international politics in the Arab world I was naturally tempted to try my luck in Aligarh. But that was easier said than done since I hardly knew anyone in the institute or about job openings there, if any. The only ray of hope was my acquaintance with the legendary professor D.P. Mukherjee of Lucknow who had recently joined the economics department of Aligarh Muslim University.

Upon arrival in Aligarh on a Sunday morning, I headed for university campus and after brief inquiries, it was not difficult to locate the famous man's spacious residence. 'D.P. Sahab,' as all his admirers were fond of addressing him, instantly recognized me and extended a cordial welcome. After preliminaries, I explained the purpose of my visit. He smiled and asked me to take it easy. After offering tea and biscuits he asked the driver to take out the car and then took me around the campus to meet some of the big wigs of the university beginning with Professor Abdul Aleem, director of the newly established Institute of Islamic Studies. After that it was a matter of months during which various posts were advertised, interviews held, and I was offered a senior research fellowship in the institute. It was, of course, no big deal. The job ranked below that of a lecturer; but it was in my line and I readily accepted it.

Aligarh's ambience as a centre of learning was in some ways strikingly new to me. True, I had some bookish knowledge about Syed Ahmed Khan's educational movement in the aftermath of the failed 1857 uprising against the East India Company, which led to the founding of the Muhammadan Anglo-Oriental College of Aligarh in 1875 and which was years later raised to the status of Aligarh Muslim University (AMU). Besides, after doing B.A. in 1950 I had myself aspired to go to Aligarh for further education. My preferred subject being political science, a great attraction in Aligarh for me was the well-known figure of Professor Mohammed Habib

who taught history and politics in the university. And I did go to Aligarh to meet him and seek his guidance. I anxiously tried to approach him in the department but had no luck. With so many students hovering around him I had little hope of ever being able to have a word with him. In desperation, I decided to go to this house at Badar Bagh, in the vicinity of the campus, without appointment, and try to beard the lion in his den. To my great surprise it was not at all difficult. As I rang the door bell a servant turned up and I explained to him the purpose of my visit. Pointing to a chair in the verandah he politely asked me to sit down and disappeared. Soon thereafter, I saw a lean, grey haired figure with a stoop and wearing what looked like un-ironed khaddar kurta-pajama come out of the door and sat on the chair opposite me. Nervously and, at times, incoherently, I explained my desire to do M.A. in political science. He responded sympathetically and advised me to "come over and join." I expressed my inability to do so without some scholarship. To which he replied that the matter could be looked into after I join. On that note the meeting ended. What struck me most was that throughout our brief conversation his eyes remained glued to the floor. Next day, I could make out the reasons for the respect he commanded in the university. After seeking permission of the department to attend his lecture I watched him holding the entire class spell-bound for more than an hour. He rarely raised his eyes to take a look at the class, but the delivery was clear, cogent, and insightful and laced with subtle wit and sarcasm.

### II

Five years on, I was in Aligarh again under somewhat different circumstances. And my association with the university over the next two years was rewarding in more than one sense. AMU had a reasonably good library and the Institute of Islamic Studies had resources available under the nation's Five Year Plan to build up a resource centre on West Asian studies. The institute itself was the brain-child of the union education minister, Maulana Abul Kalam Azad and Dr. Zakir Husain, the then vice-chancellor of the AMU; and the underlying idea was to encourage and promote *academic*, as distinct from *traditional* studies of West Asian societies which had flourished in India since long. There was provision also for visiting scholars from Iran, Turkey and the Arab world. Sa'id Nafisi, a noted Iranologist from Tehran, had already joined and others were expected to follow. A small Indian faculty included Dr. Maqbul Ahmed who had studied medieval Arab geographers under the famous H.A.R. Gibb at Oxford; and Dr. Munibur Rahman who had earned his doctoral degree on aspects of modern Persian poetry at the University of London; and myself. Professor Abdul Aleem, the founding director of the institute, was an Arabic classicist who had studied in pre-war Germany. Academically, he was more encouraging than intrusive and gave us a free hand in planning our research projects. Each one of us also taught a course or two in the pre-existing department of Arabic and Islamic studies. I for one intended to take up some aspect of contemporary history and



politics for research.

During my stay in Delhi prior to taking up the job in Aligarh I had visited the Indian Council of World Affairs which had only recently moved into its new premises in Delhi at Sapru House on the Barakhamba Road. I was impressed by its fast growing library which reminded me of the Chatham House in London. I met S.L. Poplai who was then director of research in the council. He mentioned about the council's interest in introducing an annual series on *India in World Affairs* together with companion volumes of documents on the same subject. That meeting fortuitously turned out to be the beginning of my association with the council's work. After joining Aligarh I wrote him a letter about what we planned to do concerning West Asian studies in the Institute of Islamic Studies. Shortly afterwards, Poplai invited me to contribute to the West Asian section of a handbook of information and related documents for the Asian-African Conference scheduled to be held at Bandung, in Indonesia, in April 1955. This was to be published under the auspices of the Asian Relations Organization established in 1947 'to foster friendly relations and cooperation among the people of Asia and between them and the rest of the world.' Dr. A. Appadorai, secretary-general of the Indian Council of World Affairs was also joint secretary-general of the Asian Relations Organization. I gladly agreed to do the job assigned to me and the volume was published under the title *Asia and Africa in the Modern World* by the Asia Publishing House at Bombay in March 1955.

Back in Aligarh, I was asked to strengthen the institute's collection on modern West Asia. This involved selection of items from catalogues of current and out-of-print works circulated by well-known European booksellers such as E.J. Brill and leading publishers in Cairo, Beirut, Baghdad and Tehran. This was absolutely necessary for undertaking any worthwhile research on contemporary West Asia. I also wrote two papers for publication. The first one was on the Suez Crisis leading to Anglo-French-Israeli invasion of Egypt and the closure of the Suez Canal which adversely affected world trade in general and India's own trade with Europe in particular and which had to be diverted to the much longer Cape of Good Hope route around Africa. It was published in the institute's *Bulletin*. And the other one dealt with developments under the military rule in Egypt after the fall of monarchy in 1952 and which appeared in the monthly *Foreign Affairs Report* of the Indian Council of World Affairs.

In the meantime, the institute agreed to publish my doctoral dissertation under the title *The United States and the Arab World, 1945-1952*. Curiously enough, no American writer had till then thought it worthwhile to tackle this subject which attracted the attention of the New York-based Council on Foreign Relations only after the Suez Crisis of 1956 which heralded the arrival of the United States on the Arab scene with a bang. Soon after, the council came out with John C. Campbell's *Defense of the Middle East: Problems of American Policy* (1958). He described my book in his bibliographical note as "interesting because written by an Asian." On the other hand, the January 1957 issue of the *Muslim World*,<sup>1</sup> quarterly journal of the Hartford Seminary Foundation, carried a review by Edward Latham in which he said: "Though perhaps too editorial in tone, it is a good thesis, carefully annotated and evidently the product of diligent research." Latham then candidly pointed out that "A writer treads dangerous ground when he treats of actions and reactions still in a state of flux." He concluded saying: "One must make allowances in judging those who write such books as this but, in this regard, Dr. Agwani has acquitted himself well—to date, most subsequent happenings in the Arab world confirm rather than contradict his implicit prognostications." All this sounded somewhat flattering to the present writer who was then at the threshold of his academic journey.

On another plane, not directly bearing on the merit or otherwise of my work, professor Albert Hourani of Oxford University, widely acknowledged as a prominent historian of the modern Arab world, was kind enough to write an introduction to my book in which he inter alia observed: "The Republic of India, having secured and consolidated its own freedom, now acquires an increasing influence in the outside world. Whether or not Indians want it, they may find their influence growing in the Arab world, and their security bound up with it."

My short-lived association with the AMU also helped me better understand its historic origins, its troubled recent past, and its new orientation. Dr. Zakir Husain's arrival as vice-chancellor in 1948 virtually rescued the university from near collapse that it encountered in the wake of Partition. Old-timers tell how a faculty of over 100 was reduced to a mere fraction of it. As for students there were few takers. An air of all-round despondency and gloom prevailed. With his deep understanding of what happened to Aligarh in the previous decade, his impeccable reputation as a true educationist and architect of Jamia Millia Islamia in Delhi and with the immense goodwill and support of the union government, the new helmsman was able to assemble a credible faculty and AMU began once again to attract a good number of students. The sinking ship of the AMU was rescued, rectified and relaunched. But before all that a glance at AMU's early past.

### III

The name of AMU, which was started as a Muhammadan Anglo-Oriental College in 1875, is inextricably linked with that of Syed Ahmad Khan (1817-1898), widely remembered as Sir Syed following his elevation to knighthood in 1888, and who is regarded as one the outstanding public figures among Indian Muslims in the post-1857 period. Even a cursory glance at the history of Aligarh movement and its antecedents would make one wonder if Syed Ahmad Khan was more of a reformer and modernizer with a long-term vision than a founder of college with short-term goals of ensuring jobs for younger generation of Muslims in the British administration. There is indeed not much evidence from his pre-1857 years of any particular concern on his part about the urgency either of social reform or modern education for the Muslims.

Syed Ahmad was born in Delhi when the Mughal Empire had all but vanished and its titular head was no more than a pensioner of the English East India Company. In their time Syed Ahmad's elders had been close to the Mughal court and his own youth was no different from that of other young men of his class: Some traditional education in Arabic and Persian classics and in religious texts punctuated by the youthful indulgences of his age-group. All this, notwithstanding the fact that the Delhi College,<sup>2</sup> started in 1825, was attracting growing number of students, including Muslims, who were taught modern subjects of science and maths together with English, Arabic, Persian and Sanskrit. Syed Ahmad showed no interest in it but was prudent enough to see the writing on the wall and joined the service of the East India Company rather than the atrophied Mughal court.

In early years of his service with the Company Syed Ahmad developed a nostalgic interest in the past history of Muslim rule in India and published *Asar-e-Sanadid* (A survey of Delhi's monuments). He then turned to *Ain-e-Akbari*, compiled by Akbar's minister Abul Fazl and brought out an annotated edition of the famous work. When it came for review to poet Ghalib, a contemporary and acquaintance of Syed Ahmad, he made a dig at its author, commenting:

You waste your time

Put aside this A'in, and parley with me

Open thine eyes, and examine the Englishmen.

Their style, their manner, their trade and their art.<sup>3</sup>



A turning point in Syed Ahmad's thinking came with the traumatic events of 1857 though it is only fair to add that this was not as sudden as it might appear at first sight. Even before 1857, proximity to British superiors over the years made his sensitive mind aware of new ways of thinking, learning and coming to grips with a fast-changing world around him. During the 1857 revolt, Syed Ahmad had rendered humanitarian help to marooned English families which had earned him the goodwill and trust of the new rulers of India. But the outcome had also brought disaster and ruin on the Muslim aristocracy in northern India, who the British suspected to be the chief instigators of the revolt.

Against this backdrop Syed Ahmad was convinced that the Muslim society could be saved from its deep despair and eventual doom only through a determined and sustained effort towards reform and education. Towards that end he founded the Scientific Society at Ghazipur in 1864 with the object of bringing "the knowledge and literature of the nations of the Western world within reach of immense masses of the people of the East." Over the years, the Society set up its own demonstration laboratory, museum, reading room and library and got forty books translated into Urdu on subjects such as electricity, agriculture, meteorology, industry and modern inventions as well as some standard works on architecture, history and economics.

During his stay in England in 1869-70, Syed Ahmad envisaged two further steps to push up his drive for modernization of the Muslim society. First, he strongly felt the need for a journal to rid the Muslim mind of blind prejudices and retrogressive social and religious customs, which, in his view had no basis in Islam. Secondly, he prepared a blueprint for launching a college for higher education on the pattern of the Cambridge University.

A journal was started soon after his return to India in October 1870 under the title of *Tahzibul Akhlaq* (Muhammadan Social Reformer). Each issue carried articles by Syed Ahmad or his close associates such as Syed Mehdi Ali and Chiragh Ali. Syed Ahmad himself wrote in his inimitably artless and persuasive Urdu on subjects such as 'freedom of thought,' 'prejudice,' 'morality,' 'advancement of learning,' 'dissent,' 'march of progress,' 'self-help' and 'nature.' To some of his readers at least, these came as a whiff of fresh air. But certain themes questioning hardened prejudices and conventional beliefs aroused a veritable storm of protests from conservative Muslim circles. These referred to articles contending that the institution of slavery practised by Muslims in the past was forbidden by the *Qur'an*; that polygamy was permissible only in exceptional circumstances; and that the door of *ijtihad*, that is exercise of individual judgement on questions not covered by the religious texts, remained open in Islam at all times.

Syed Ahmad was also working hard during that period to launch his college which was eventually established in 1875 and named as Muhammadan Anglo-Oriental (MAO) College. It seemed to be the logical destination of Syed Ahmad's mission for the Indian Muslims in his post-1857 incarnation. But in reality it turned out to be a virtual abdication of what went before. First, in the run-up to the hectic preparations for the MAO College, Syed Ahmad's interest in the Scientific Society and *Tahzibul Akhlaq* with which he had earlier promised to start an intellectual renaissance among the Muslims sagged considerably. The journal was closed down in 1876 and the Scientific Society perished from neglect.

From all evidence, the drastic change was necessitated by the founder's overriding desire to mollify his conservative opponents so as to attract their scions to the MAO College. He made it clear that the college was not a vehicle for his ideas but a place where "Mussalmans may acquire an English education without prejudice to their religion." Women were to be kept out. And the department of Islamic theology, Sunni as well as Shi'a, was entrusted to orthodox religious scholars. Whether intended or not, the whole enterprise looked like a rescue operation for the remnants of the Muslim aristocracy in India.

Like many other contemporary movements for modern education Aligarh also stood for harmonious and cooperative relationship with the new rulers of India; but Aligarh additionally

emphasized the need to cultivate *loyalty* to the British Crown. Alarmed by the demand for representative institutions by growing numbers of educated Indians Syed Ahmad apprehended that the application of representative principle in India would result in Hindu rule. Hence, he exhorted the Muslims to keep away from agitational politics and seek salvation in ensuring permanence of British rule in India.

As it often happens, with the passage of time institutions develop their own momentum and buffeted by the tides of history readjust their course to meet rising challenges. In Syed Ahmad's lifetime the MAO College had a limited impact as a centre of higher education for the Muslims. As Hafeez Malik's incisive study tells us the idea that Muslims in northern India repudiated Western education "was a myth that Sir Sayyid himself created and then assiduously disseminated." He points out that from 1882 to 1898 Muslim graduates of MAO College totalled 122 while those of the government-run Allahabad University were 250. Malik then adds: "It is intriguing to hypothesize that even in the absence of Sir Sayyid modern education among Muslims would have spread."<sup>4</sup> Over the years, however, the college grew into a university which began to attract students, mostly Muslims, from all parts of India. It also produced graduates who played significant roles in the national movement for independence. With the emergence of the Khilafat movement, at the end of the First World War, which brought Hindus and Muslims on a common national platform under the leadership of Mahatma Gandhi and Maulana Mohammed Ali, a section of the Aligarh College, which included young Zakir Husain, broke away in protest against the institute's 'pro-British leanings to set up the historic Jamia Millia Islamia. The Jamia was later shifted to Delhi and grew into an alternative centre of Muslim education in a nationalist ambience.

In Aligarh itself, modern education for women did not remain a taboo for too long although Syed Ahmad had all along thought that women could make do with learning the arts of housekeeping and rearing up of children. It is, therefore, interesting that his young acolyte, Shaikh Abdullah and his wife Waheed Jahan campaigned, in later years, to set up the Aligarh Women's College as part of the AMU. Moreover, their three daughters achieved prominence in their respective fields: Rashid Jahan became a medical doctor in Lucknow besides being a prominent political activist with Marxian leanings; Khurshid Jahan made a name in Indian films as Renuka Devi and later figured as a TV artist in Pakistan as Khurshid Mirza; and the third, known to AMU fraternity as Mumtaz Aapa, headed the Aligarh Women's College with distinction for many years.

#### IV

The return of Zakir Husain, better known to his admirers as 'Zakir Sahab,' to Aligarh after a long exile of about a quarter century breathed a new vigour into its sagging spirits. He gave top priority to replenishing AMUs depleted faculty and strengthening its libraries and labs. Casting his net wide he attracted academic talent from wherever he could find across the land. DP Sahab told me he received a personal letter from the vice-chancellor inviting him to join the economics department of the university as professor, and also carrying an amiable ultimatum saying "I will not take no for an answer." Zakir Sahab also took personal interest in giving a touch of greenery to an otherwise depressingly drab and dusty campus of the university. Besides, he made it a practice to visit the various departments and meet teachers, especially the new comers, individually, and informally inquire about their current academic interests. One morning he suddenly walked into my room in the old Zahur Ward where the fledgling Institute of Islamic Studies was then housed. Before I could barely recover from that unexpected encounter he pulled a chair across my tiny desk and politely inquired about my current work in the institute. I was then correcting the page-proofs of my forthcoming book and explained what it was all about. He picked up one of the sheets spread out on my desk, scrutinized it, and asked: "You have spelt the capital of Iran as T-e-h-r-a-n. Is that correct?" I said it was also spelt sometimes



as T-e-h-e-r-a-n and both were in use. He thanked me and stood up to leave.

During my stay in AMU, I also came to learn about Zakir Sahab's hopes and aspirations for the Indian Muslims. He seemed to share Syed Ahmad's initial zeal for social and religious reform in Muslim society. But, unlike Syed Ahmad, he preferred practice to preaching. His work in Jamia Millia over more than twenty years demonstrated how an enlightened understanding of Islam could be brought to bear on enriching Muslim life. Some episodes and anecdotes pertaining to his tenure in Aligarh also elucidate that point.

For a true Qaimganji Pathan, Zakir Sahib could exercise atypical self-control and moderation in his public dealings. Those who knew him closely have written that he was more relaxed and at ease when surrounded by a circle of intimate friends. But when provoked he could, like Syed Ahmad, hit very hard in public. At an annual 'Sir Syed Day' gathering, which falls on the 17th of October, Zakir Sahab was in the chair and the main speakers for the occasion flanked him on the dais. The house was packed and the speeches were replete with the usual clichés. But the atmosphere suddenly changed when, in the course of his talk, renowned historian Mohammed Habib began to catalogue countless flaws in Syed Ahmad's *Asar-e-Sanadid*, an otherwise painstaking account of Delhi's monuments, their architectural merits and inscriptions. One could notice Zakir Sahab's face turning red with suppressed annoyance; and when his turn came to make the concluding remarks Zakir Sahab responded in kind. The gist of what he said was that even though Syed Ahmad was not a professional historian he did produce a work which was commended by many historians. In contrast, the university had several professional historians who had yet to show outstanding works of scholarship comparable to Syed Ahmad's.

At the same time, Zakir Sahab had his own puckish way of dealing with students' pranks. In his student days at Aligarh the young Zakir Husain was an acclaimed debater. Later, on returning to his alma mater as vice-chancellor, he encouraged students to hold debating competitions and sometimes presided over these functions. In one debate, whose subject was 'pollination,' a battle-scarred speaker, Samiur Rahman, exceeded the time allotted to him even though by all indications he did not seem to be aware of the meaning of the word 'pollination.' Undeterred by the continuous hooting from the audience, Rahman continued speaking. An exasperated Zakir Sahab, who was in the chair, then told Rahman: "You are more *dhit* (mulish) than the audience." There was loud clapping when Rahman meekly gave in and order was restored.

Finally, notwithstanding the habitual conservatism of AMU's self-styled guardians some students showed keen interest in forming clubs to cultivate music, folk dancing and dramatics and were permitted by the university to go ahead. Their activities evoked good response on the campus and the tours of Aligarh troupes to sister universities had earned plaudits. All this raised the hackles of the orthodox fraternity; and one of their leaders called on Zakir Sahab to register a strong protest. The latter curtly told him that he, Zakir Husain, was the *mufti*<sup>5</sup> in the university where his *fatwa* alone would prevail. (Life in Academia by M.S. Agwani)

<sup>1</sup>Founded in 1911, the *Muslim World* was edited by Kenneth Cragg and Edwin E. Calverly and published in Hartford, Connecticut.

<sup>2</sup>See Maulvi Abdul Haq, Marhum *Delhi College* (The Late Delhi College), (New Delhi: Anjuman Taraqqi-e-Urdu, 1989), pp. 11-16.

<sup>3</sup>Altaf Husain Hali, *Hyat-e-Javed* (Biography of Syed Ahmad Khan), (New Delhi: National Council for Promotion of Urdu, 1999), 4th edition, pp. 74-75; and Irfaz Malik, *Sir Sayyid Ahmad Khan and Muslim Modernization* (Columbia: New York, 1989), p. 58.

<sup>4</sup>Hafeez Malik, *op.cit.*, pp. 170-214.

<sup>5</sup>In Muslim tradition, *mufti* is one who gives opinion (*fatwa*) on a question concerning religion.

## Graham's

# THE LIFE AND WORK OF SIR SYED

David Lelyveld, University of Minnesota

G.F.I. Graham was Assistant District Superintendent of Police in Ghazipur in 1862 when he became friends with Sayyid Ahmad Khan (1817-98), a subordinate judge recently transferred to that town on the Ganges. Sayyid Ahmad was then on the verge of important new efforts in a public and literary career that was to make him a seminal figure in the modern history of South Asian Muslims. In Ghazipur he purchased a printing press, published a conciliatory commentary on the Bible, founded an English style school, and began a "Scientific Society" devoted to the propagation in Urdu of contemporary European knowledge. Graham was a close collaborator in many of these enterprises, among other things supplying his knowledge of the English language, which Sayyid Ahmad did not know.

Although their peripatetic career did not give them many opportunities to cross paths after Sayyid Ahmad left Ghazipur in 1864, the two men maintained warm relations for the next twenty years; and in 1885, Graham commemorated his friendship with the first biography of Sayyid Ahmad, published in Edinburgh. They corresponded only occasionally after that — Graham had returned to Britain — but in 1909 Graham brought out a second, slightly expanded edition. The present reprint is of that second edition. It includes a useful introduction by Zaituna Y. Umer, formerly of St. Antony's College, Oxford.

Graham's biography is primarily useful for the years 1862-87, and in providing lengthy passages in English of works otherwise available only in Urdu and frequently inaccessible. These include passages from Sayyid Ahmad's important letters from London, originally published in the Aligarh Institute Gazette (reprinted in their entirety in Urdu in his *Musafir-i-London*, edited by Shaikh Muhammad Ismail Panipati, Lahore: Majlis-i-Taraqqi-i-Adab, 1961), as well as numerous selections from his other writings and his speeches. There is very little, however, on his religious ideas; and his opposition to the Indian National Congress, which occurred after the first edition, receives only passing attention. The second edition does, however, include some interesting letters to Graham from this later period.

The standard biography of Sayyid Ahmad Khan remains Altaf Husain Hali's *Hayat-i-Javid*<sup>\*</sup>, originally published in 1901 and reprinted several times since. Unfortunately, that work, which has been the basis of most other biographical studies of Sayyid Ahmad, has not yet come out in an English edition. Readers of English may refer to more recent work by J.M.S. Baljon, K.A. Nizami, Shan Mohammad, and M. Hadi Hussain; but a full-scale modern biography does not yet exist. Graham's work will provide a few interesting footnotes in such a work; in the meantime, it can offer readers of English a sample of some of Sayyid Ahmad's writings. (Published by Oxford University Press, 1974).

(The Journal of Asian Studies, V. 37, May 1978, pp. 551)

\*\*\*

<sup>\*</sup>NOW available in Eng. tr. by Rafi Ad. Alvi (for Sir Syed Academy Aligarh) and yet another translation by K.H. Qadiri & David J. Matthews, SOAS.



## BY ALIG BROTHERHOOD علیگ عزیزوں کے خط

It was a pleasure receiving the 5th issue of Aligarh Diaspora. Thank you so much for the nicely presented piece on Syed Hashim Ali Akhtar Sahib.

May Allah keep you in fine health and spirit!

**Muhammad Iqbal,**  
PhD, FLS, FNASc, Former  
Professor at Jamia Hamdard

Assalam-o-Alaikum,

Worth appreciating your efforts for Aligarh Diaspora. Keep up the good work.

Good to see Mukhtaruddin Sahab's "Qayum Quaid"

Long ago I was introduced to Mukhtar Sahab by a senior Alig Dr. Masood Haider and I wrote his brief life sketch on my web portal. [http://aligarhmovement.com/aligarians/mukhtaruddin\\_arzoo](http://aligarhmovement.com/aligarians/mukhtaruddin_arzoo)

Prof. Ather Siddiqui sahab's article is more detailed.

[http://aligarhmovement.com/mukhtaruddin\\_arzoo\\_athar\\_siddiqui](http://aligarhmovement.com/mukhtaruddin_arzoo_athar_siddiqui)

The picture of Mukhtaruddin Arzoo Sahib in *Aligarh Diaspora* was taken by me in 2006-07 I met him for the first and last time.

To the best of my recollection, there was no picture of Mukhtaruddin Sahab on the internet before I put this picture. Once again, Thank you for your great initiative.

**Afzal Usmani**

M.Sc. Engg. (Electronics) -1997,  
Washington DC

Thanks for sending the Aligarh Diaspora-6. I am sorry because of some virus in the file; it is not opening.

**Shireen (Musvi)**

'Aligarh Diaspora 6' is multi-dimensional and multi-facets with brilliant commentary on different topics of Aligarh and its immortal

contemporaries in depth. Especially Urdu and English articles on *Khwaja Ghulam Saiyidain* which reflects his comprehensive life achievements and the contribution towards the 'Construction of Education' in India: His dynamic family background, serving, establishing and encouraging large numbers of institutions and teachers all over India. His amazing and scholarly research work on *Allama Mohammad Iqbal* which enshrines many aspects of divine knowledge and wisdom. Furthermore, articles of *Prof. Mukhtaruddin Arzo* whom my father Shah Hasan Ata always mentions in his discussion with respect and love, Qayyum Qaid, Hakim Saheb are other beautiful examples of Aligarh's diversity, enhancement and its cohesion in general. In addition, launching of an initiative of 'Aligarh Diaspora' was a remarkable step towards a rebirth and reformation not only for *Aligarians* around the globe but also for *non-Aligarians* who are the silent admirers and well-wisher of Sir Syed Ahamad Khan, Aligarh Muslim University, its past, present and future. I know that my comments are a drop in the ocean but to pay glowing tributes in this respect.

**Shah Umer Ata, U.K.**

Thank you Sir. Wonderful work.  
**Asim Siddiqui**

Nayab tuhfe ke liye Shukria.

**Iftikhar**

Just received your mail. Will go through it. Many thanks.

**Shahid Mehdi**

Thank you very much Abid Sb. A brief autobiography of KG

Sayyidain Sb which testifies to your strength of will.

I read a brief commentary and I believe that it is one of the best autobiographies, however positive criticism can be offered on the subject because commentary and criticism are related.

In any case, if something comes out, I will definitely offer it at your service. You and your family has always done a great job for the community. In Khudabakhsh library case (movement) I was connected with Dr. Shaista Bedar and I find her a strong lady. I wish you and your family all the very best.

**Dr. Musavvir Ali**

Department of mathematics, AMU

Mohtram Bedar Sahib, Adab,

Aap ka nadir tuhfa, basurat Aligarh Diaspora, mosul hua, jawab main takhir ki waja meri binai hay, ab muj ko typed ibarat padhne main, khasi diqqat hune lagi hay, beher hal, shuker hay ke, kisi na kisi trah padh hi leta hun,

Aleem Sahib ke sath, mera bhi bahut waqt guzra hay, jab main Aligarh main student tha, us waqt PWA ki AMU shakh ke President Alim sahib the, aur muj ko Secretary appoint kiya gya tha, ye tu Khair ibteda thi, phir tu zindagi ke her morh per, Alim Sahib, mere Walid ke sath un ke Derina taalluqat ki waja se, khandan ke eik shafeeq buzurg ki hasiyat se, meri rahbari firmate rehe the, aj iqbal Sahib ke eis nihayat umda mazmon ko padh kar, wo sari yadain taza ho gayin,

Bahut Shukria eis besh-qeemat tuhfe ke liye, Mukhlis,

**Iftikhar Alam**

Mohatram Abid Raza Bedar Sb, What a wonderful contribution. Masha Allah, your memory is so strong that even Psychologists can't find out the reason. I read it many times and enjoy it.

**Prof. Dr. Alay Ahmad**